CHAPTER IV
THE INTERPRETATION BOTH IBNU JARIR AT-T{ABARI
AND ABU LAITH AS-SAMARQANDI

A. At-Thabari interpretation about surah Al-Ma’un: 1

Surah al-Ma’un revealed to prophet Muhammad PBUH in the Mecca period. This surah contents of seven verses which the first verse will be discussed. This surah also begin with hamzah istifham which also belongs to the sixth surah which begin with istifham.1 those are surah Ad-Dahr, Al-Fi»l, Al-Gha»thiyah, an-Naba’, and Al-Inshirah. The word أرأيت has mentioned in Quran for sixth times, this word means to Muhammad as the opponent of speaker (God). In other verse also mentioned that God want to show Muhammad with amazed.2 Therefor this case uses istifham that the meaning is to amaze deeply.

at-Thabari interpreted;

Don’t you look O Muhammad, who denies God’s regard and His torture? so doesn’t obey to His command and prohibition.

Beside that at-Thabari also quoted from other narration. Narrated from Muhammad bin Sa’ad from his father from his uncle. He says;

“Father has said to me from his father from Ibn Abbas in His decree (Al-

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1Jalaluddin Abdurrahman bin Abu Bakar as-Suyuthi, al-Itqan fi Ulum al-Qur’an (Beirut; Dar Al Kutub, 2004), p. 468.
2Ibnu Jarir at-T{obari, Qur’an 43:25, Tafsi>r at-Thobari, V.19, p. 274,
Ma’un: 1): "He was who denying God’s laws”. Haris told me, he said; 

“Hasan told me, he says: Waraqa’ told me from Ibn Juraij: يكذب بالدين أرأيت الذي يكذب الدين in this read ب becomes a connection (shilah).

The word رأى which means see and it complete do you look? The right one is do you see (to know)? the word ra’a meant al ma’rifah al-muta’addiyah as see with a knowing. It different to use naz’ara, because it only see with the sight sense then ra’a, see by the heart meant really pay attention of something.

For the word يكذب mentioned for fifth times, it means denied. It told Muhammad someone who denies. It also can be seen in another verse that has same meaning such as Surah An-Naml (83:27)³ and surah Al-Qalam (67:44)⁴ etc. This word becomes a main point of this surah. Because it take notice a lot to observe entire contain of this surah as God’s revelation.

While الدين mentioned for about thirty eight times beside it other forms. This words interpreted with “religion”, Fakhru ar-Razi said the meaning of religion which it touched is “actually the truly religion was Islam by the side of Allah” (inna ad-di’na ‘inda Allah al-Islam). The

³Ibid..., V. 19, p.500.
⁴Ibid..., V. 23, p. 561.
word الدين also interpreted by revenge for who will get reward and get the sins. Therefor this meaning was attend for promise and replying.⁵

These words has many interpretation based on the structure sentence and also it social situation which the interpretator at that time meant.

B. Abu Laith interpretation about surah Al-Maun: 1

First, he explained some kinds of qira’ah that could be read in this verse. From al-Kisa’i, he read أريت (arayta) without alif. While Nafi’ read with alif without hamzah and the other read with alif and hamzah. It showed him clearly, that Abu Laith observed the kinds of this qira’ah much proven by his interpretation.

Tafseer Bahrul Ulum also contain of qiraah inside. Therefor, this surah have some kinds of qiraah. The scholars of qiraat (al-qurra’) have two cases the first verse of surah al-Ma’un.

1. The first case is to do not stop (washol) in any words of the verse, there are five aspect;

The first, it narrated by Ibn Kasir through his two students (al-Bazzi and Qunbul), Abu Amr through as-Duri, Ashim through his two students (Syu’bah and Hafsh), Ibn Amir through his two students (Hisyam and Ibn Dzakwan), Hamza through two students (Khalaf and

Khallad), and also from tenth *qurra‘* Ya’qub through his two students (Ruwais and Rooh) and Khalaf.  

In this kind, to read both hamzah of word أرأيَت clearly (*tahqiq*, also called by *hamzah muhaqqqoh*) without *idghom* (import) in *ba‘* of the word يكتب بالدين.  

*Second*, it took from Nafi’ through his two students Qalun and Warsy and also from the tenth *qurra‘* Abu Ja’far through his two students Ibn Wardan and Ibn Jammaz.  

This kind the second *hamzah* from أرأيَت to read weakly (*tashil*, also called by *hamzah musahhalah*). The character ب in يكتب بالدين read clearly (*izhar*) without import (*idghom*).  

*Third*, it took from Warsy student of Imam Nafi’. It is another kind of him that he narrated from his teacher.  

This kind changes the first *hamzah* to read clearly and the second *hamzah* to become *Alif* (أ) so character را (ر) read length for 6

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harakahs or 3 alifs. Whereas ب read clearly (izhar) without import (idgham).\textsuperscript{11}

Fourth, it took from imam Kisa’i through his two students ad-Duri and Abul Harith.\textsuperscript{12}

this kind diverge than before because it removes the second hamzah in أرأیت which is after Ra’ (ر) therefor read directly to Ya’ (ي). menjadi أَرَیْﺖ (أَرَیْﺖ).

Fifth, it took from Imam Abu ‘Amr narrated by as-Susi.\textsuperscript{14}

To read both hamzah in أرأیت read clearly (tahqiq, also called by hamzah muhaqqaqah), but character ب in the word يَکْتَب import into ب in the word باليدين therefor the first ب must be stopped (sukun).\textsuperscript{15}

2. The second case, stopped in the word أرأیت (waqaf) then begin from word الذي until the end of the verse.

a. To read both hamzah of أرأیت clearly. This kind is narrated by Ibn Katsir through his two students, Abu Amr through his two students, Ashim through his students, Ibn Amir through his two students and the tenth qurra’ Ya’qub through his two students and Khalaf.\textsuperscript{16}


\textsuperscript{12} Abdul Fattah, \textit{Al Budur az Zahirah}, p. 646 and 651; Jamaluddin, \textit{Mushaf al Qiraat al Asyr}, p. 597 and 602.


\textsuperscript{14} Jamaluddin, \textit{Mushaf al Qiraat al Asyr al Mutawatirah}, p. 602.

\textsuperscript{15} Ibid.

\textsuperscript{16} \textit{Al Budur az Zahirah}, p. 646 and 651; Jamaluddin, \textit{Mushaf al Qiraat al Asyr al Mutawatirah}, p. 597 and 602.
b. To read the first *hamzah* of أَرَأَيْتُ clearly and the second weakly. It was Nafi’ read through his two students, and Hamza through his two students (Khallaf and Khallad) also the tenth *qurra’* Abu Ja’far read through his two students.\(^\text{17}\)

c. To read the first hamzah of أَرَأَيْتُ clearly and remove the second. It was al Kisa’i read through his two students as before.\(^\text{18}\)

Besides, in the word يَكَذِّب بَالْدِين there are two kinds;

*First*, import the first *ba’* into the second. It was Abu Amr read through as-Susi, as before.\(^\text{19}\)

*Second*, without import (idgham) *ba’*. Therefor *dhammah* in the first *ba’* did not change. It all ten *qurra’* read but as-Susi.\(^\text{20}\)

This differences *qira’ah* was an Arabic language dialect. Therefor some popular and some does not.

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C. The Differences and the Similarity of Both Interpretation *surah Al Ma’un* :1

1. The differences interpretation both at-T\{obari and Abu Laith

   a) In this interpretation, at-Thabari did not touch does Al-Ma’un belong to *Makkiyah* or *Madaniyah*, he does not like Abu Laith and other do. At-Thabari never touch this *surah*, is it belong to

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\(^\text{17}\) Ibid.

\(^\text{18}\) Ibid.


\(^\text{20}\) Ibid.
Makkiyah or Madaniyah, does not like Abu Laith\textsuperscript{21} who puts this surah into makkiyah and other like az-Zamakhsyari who sees the first of three verses of this surah is makkiyah and the remain is madaniyah,\textsuperscript{22} and other like al-Alusi who interprets detailly three opinions about it, which according to majority of intelectual muslims this surah is Makkiyah.\textsuperscript{23}

b) At-T{abari did not mention the historical of revealed (asbab an-nuzul) of surah al-Ma'un. While Abu Laith mentioned it and also Ibu 'Asyur told that this verse revealed for the case Abu Sufyan bin Harb who butchers camel every weak then comes an orphan who knocked on the door for asking meat.\textsuperscript{24}

c) At-T{abari also does not mention the meaning of ad-din entirely, just like the meaning of “Islam / religion”. Al-Alusi gave it mean revenge (الجزاء),\textsuperscript{25} while Al Baydhowi in Anwar at-Tanzil gave it mean revenge and Islam.\textsuperscript{26} Beside that quoted from the most opinion al-Alusi also gave it means al-Qur’an.\textsuperscript{27} Beside that Abu Laith mentioned just one meaning of "al din", that was al qiyamah (the judgement day) and left other

\textsuperscript{21}As-Samarqandi Abu Laith, Bahrul ulum (Beirut; Dar al-Fikr), v. 3 p. 600.
\textsuperscript{22}Az Zamakhsyari Ja>rullah, al Kasshaf an Ghawamidtl at Tanzil (Beirut; Dar al Kitab al Arabi, 1407), v. 4, p. 803.
\textsuperscript{23}Al Alusi Shihabuddin, Ruhul Ma’a>ni fi Tafsi>r al Qur’a>n al Adhi>m wa as Sab’ al Mathani (Beirut; Dar al Kutub al Ilmiyah, 1415H), v. 15, p. 474.
\textsuperscript{24}Abu Laith, Bahrul ulum, v. 3 p. 600. Ibnu ‘Asyur Muhammad at Thahir, at Tahrir wa at-Tanwir (Tunis; ad Dar at Tunisiyah, 1984), v. 30, p. 565.
\textsuperscript{25}Al Alusi, Ruhul Ma’ani, v. 15, p. 474.
\textsuperscript{26}Al Baydhowi Nashiruddin, Anwar at-Tanzil wa Asrar at Ta’wil (Beirut; Da Ihya at Turath al Arabi, 1418H), v. 5, p. 341.
\textsuperscript{27}Al Alusi, Ruhul Ma’ani, v. 15, p. 474.
meaning example the familiar one “al-hisab”, then “Islam or religion”, “al-Qur’an”, “hukm Allah (God’s law)”, it does not when he interpret “al din” in surah al-Fatihah.28 Abu Laith unites hukm Allah (God’s law) with hisab to one meaning, whereas God’s law more extensive than deed calculation (hisab). Beside that al-Alusi in Ruh al Ma’ani interpreted the meaning of "God’s law" near with the meaning "religion".29

The meaning of “judgement day” which Abu Laith explained did not described what base he interpreted by narrated (riwayah) or dalalah lughowiyah, as far as researcher found, did not find an intellectual muslim who explains that meaning in this surah. But the meaning "unbeliever" (who deny the religion) narrated from Hasan Basri contained in Tafsir Ibn Abi Hatim30 also such as as-Suyuthi described in ad-Dur al-Mantsur.31
d) At-Tʻabarî always completed his narration with sanad. Besides, no sanad found in comments that Abu Laith narrated from sahabah or tabi‘in to who said that.
e) At-Tʻabarî does not criticize linguistic side. But abu Laith and Ibn Asyur does even little.

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28Ibid., v. 1, p. 42.
29Ibid.
30 Ibn Abi Hatim Abu Muhammad ar Razi, Tafsir al Qur’an al Adhim (Sudan; Maktabah al-‘Ishriyah), v. 10, p. 3468.
31 As-Suyuthi Jalaluddin, ad-Dur al-mantsur (Beirut; Dar al-Fikr), v. 8, p. 641.
f) At-Ta‘abari does not interpret as usual the word أرأيْت، perhaps he has explained for many times before. Beside when Abi Laith found some differences in the meaning of lafadz, sometimes he mentioned it eventhough one only. Example in أرأيْت he mentioned it in two meaning only, but in al din he mentioned one meaning only. Whereas al-din was compatible to describe it differences meaning overhere. Karena perubahan kata dan susunannya dapat mempengaruhi makna "ad-din". Besides, أرأيْت with its two meaning has often explained before. And also the meaning of ara‘aita did not influence a lot for the changes of the word and it structure.

g) At-Ta‘abari does not touch about giving name for surah and it differences. While Al-Alusi in his interpretation mentioned some names such as surah aroayta, al-takdzib, and al-diin.\textsuperscript{32} Abu Laith did not touch about the name of surah also and it differences (khila‘f). Nothing explanation about al-din, al-takdzib, al yatim and aroayta. Its not like al-Alusi who mentioned it.\textsuperscript{33}

h) Different than other Abu Laith interprets this verse which concerning to ka>fī>r (unbeliever) who denying His command. Whereas Abu Laith’s background Hanafi’s flow. He also explained the purpose of this su>rah is a threat for

\textsuperscript{32} Al Alusi, Ruhul Ma‘ani, v. 15, p. 474.
\textsuperscript{33} Al Alusi, Ruhul Ma‘ani, v. 15, p. 474.
unbelievers. In his interpretation, Abu Laith described that someone who does not believe to God certainty was unbeliever but in this case, he deny what holy Quran said. It different to be compared with the someone who does not care to God appeal as told in surah al kafirun, claimed to Quraisy.

2. The similarity of Both Interpretation

a) At-Tṣābārī and Abu Laith are classical interpreter who live in third century of Hijri. Besides their entire life spent to create many works for Islamic knowledge.

b) At-Tṣābārī and Abu Laith are great author of tafsīr bi al ma‘thur. In writing their great tafsīr, they have same method. They interpreted verse by verse as sequence as the quranic verse. It was started by surah al-Fatihah and finished by surah an-Nas. Then they emphasized discussion of socialization problems and linguistic problem. They discourse quranic exegesis within mentioned the sociological and cultural at that time.

c) Both of them interpreted al-Quran according to expert interpreters’ opinion or reasoning of themselves. But they did not forget to quote the narrations of Prophet Muhammad PBUH and his companions. They also quoted some opinions of intellectual muslims who expert in quranic interpretation.

34 Abu Laith, Bahrdul ulum, v. 3 p. 600.
35 Ibid., V. 3, p. 629.
d) Both of them in similarity to interpret the meaning of أرأيت الذي يكتب الدين is a warning for who deny the judgement day which is His command to never deny the orphan, pauper, and other who need help.

Beside that this verse also related with the verses after. If we would like to learn deeply about this surah that have many morality messages can be taken. As a religious human not only doing the order and avoid the prohibition. It explained in the verses after the first of this surah. It related each other. The second verse means if we deny what religion order (unbeliever). Then the answer is they who deny the religion “therefor they (people) who …”. It related by character fa’ (ف). This character used in causes (lisababiyah). Therefor the second verse was answer of the first seen in it meanings. Beside that the character fa’ (ف) can use in conjunction to connect the sentence before.

In the third verse, it described the highest stingy in the wealth. 36 Because one of unbeliever characteristic is does not care people around him. The fourth and the fifth verse described how suffer someone if he has done praying but careless of it. Many opinions according this word (fi js/ala>tihim sa>hu>n) from Ibnu Abbas said “he was an unbeliever”, from Saad bin Abi Waqash “he was someone who put his praying lately” and Qathrab said “he was someone who does not remind Allah”. In the sixth verse told that how unbeliever who pretend to be a muslim show his praying as ritual but nothing inside. First, At-Thabari from the story of Al-Husain, from Abu Mu’adz, from Ubaid, from Ad-Dhahak who interpret this as unbeliever. The second, from Abu Shalih from Mu’awiyah from Ali from Ibn Abbas, they said unbeliever was doing praying in human presence but left when nobody seen. Third, from Yunus from Wahab from

Ibn Zaid, they said they doing praying not for praying itself but want to be proud of (riya’).\textsuperscript{37}

The opinion told that this \textit{surah} was \textit{Makkiyah} and the 107\textsuperscript{th} revelation that prophet got. It revealed after \textit{surah al-Ta\textasciitilde{k}a\textasciitilde{h}ur} and before \textit{surah al-Ka\textasciitilde{f}irun} and contained of six verses.\textsuperscript{38}

\textsuperscript{37} Abu Ja\textasciiacute{f}ar bin Jarir at-\textasciitilde{T}abar\textasciitilde{i}, \textit{Jam\textasciitilde{i} al Bay\textasciitilde{a} fi\textasciitilde{t}afsir Al-Qur\textasciitilde{a}n} (Beirut Dar al-Fikr: 1978), V. 28, p. 203.

\textsuperscript{38} Qura\textasciitilde{i}sh Syi\textasciitilde{h}ab, 2009, \textit{Tafsir al-Misbah}, (Jakarta; Lenter Hati), vol. 15, p. 642.